THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

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UNLESS the Occult teaching is accepted, we are compelled once more to face a miracle; to accept the theory of a personal anthropomorphic Creator, the attributes and definitions of whom, as formulated by the Monotheists, clash as much with philosophy and logic, as they degrade the ideal of an infinite Universal deity. Let not the modern philosopher, while arbitrarily placing himself on the highest pinnacle of human intellectuality hitherto evolved, show himself spiritually and intuitionally so far below the conceptions of even the ancient Greeks.

—H. P. BLAVATSKY

CONTENTS

BEYOND PLEASURE AND PAIN 433
CONVERSATIONS ON OCCULTISM 436
"THEOSOPHIST" EDITORIAL NOTES 441
INSULATION FROM EVOLUTION 446
LOCAL THEOSOPHISTS 449
YOUTH-COMPANIONS ASK—AND ANSWER 451
WITHOUT DISTINCTION OF RACE 453
THOUGHT AND ACTION 456
THE HUMAN CYCLE 460
THE FUTURE OF HEALING 467
THE ETERNAL PRESENT 469
ON THE LOOKOUT 471

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The eternal Spirit of the Universe affirms and realizes its own infinite life.
—WILLIAM JAMES

THEOSOPHY

Vol. XLVII August, 1959 No. 10

BEYOND PLEASURE AND PAIN

IT is easy to see how the idea of "sin" gained so strong a hold over the mind of Western man. The cycle of Western civilization has been a period of emerging individuality, with the consequence of increasing awareness of one's personal desires. The individualism of Western culture was a radical change from the rigid control over behavior exercised by patriarchal communities and from the group disciplines which leashed the flights of psychic enthusiasm.

A man who thinks of himself becomes more noticeably selfish, and more painfully aware of his selfishness. Then, being rational, he wants an explanation. This theology was quick to give. He is selfish because he is a creature—he was *made* that way. There is a consolation to the personal nature in hearing that it cannot help itself. This was what it *wanted* to hear. Preoccupation with sin is something like the psychic ill of melancholia—it encourages a complacent acceptance of weakness and establishes a hierarchy of values consistent with what has been decided upon as the real (sinful) nature of man.

An outside God takes the place of the inward and all-pervasive deity. Dependence—complete and unqualified—becomes the "relation" of man to God instead of the identification sought by pantheist and mystic. Evil, too, acquires an external reality. It is in all "natural" things, in the sense that they distract the human being from his need to feel at all times dependent upon God. From this view arise all the brands of Puritanism which have left the cultural influence of dogmatic religion throughout the West. Evil, having been removed to the periphery of man's life, is found in all natural delights. Innocent pleasure is condemned as way-

ward weakness, the spontaneous expression is found irreverent, and the oppressive self-righteousness of the spokesman of the psychology of sin makes the arts wither and die; literature becomes moralistic and heavily didactic, and the creative man turns into a rebellious outcast.

Thus were born all the atheists of Western history, brave, sometimes frivolous, often profane, but all filled with revolt against the denial of the direct and unconfined expression of the human spirit. And through the codification of the war cries announced by the rebels, were born the early schools of Materialism, which slowly developed their own scholarly apparatus, their ponderous treatises and their learned arguments.

It is a wonder that it is even possible to find, in Western history, the record of the life of a joyous man. But when we look, they are many. There was William Blake, there was Walt Whitman—the poets, perhaps, have been spokesmen for scores of less articulate men, yet men who felt their being to be good, who were so filled with the immediacies of discovery, of rich and warm feelings for their fellows that it never occurred to them to count their sins.

There is a curious parallel between Buddhist teachings and certain Christian ideas about good and evil. Both declare the need to conquer desire. Both press for the practice of virtue. Both declaim against sin. Yet the relationship of the individual to the issues of moral decision is basically different. In Buddhism, virtue is sought as a means to the conquest of delusion. In Buddhism, the indulgence of pleasure is said to be followed by the pain of deprivation—a sequence founded upon the law of nature. In Christianity virtue is good because it is obedience to God. Sin is wrong because God disapproves it. But since man is prone to sin, he must throw himself on God's mercy. The poor man *never* gets off the hook, which is precisely what the churchly institution wants—total submission. What Buddha taught was total liberation, so that the similarities between Buddha's teaching and Christianity in respect to moral behavior are truly superficial.

There is, however, an area which needs to be filled in. What sort of "pleasure," or joy, is consistent with the life that in Theosophy is called "higher"? Is there any sort of pleasure which is not followed, as Buddha predicted, by pain? Can there be experience of feeling which lies outside the grim circle of the pairs of opposites?

It is a question, no doubt, of where one seeks his delights. There is

the irrepressible urge of mind-born beings to take pleasure in the communications of their common intelligence. This is known as teaching, and it is pursued spontaneously by all those who have a genuine participation in the fraternity of man. There is no thrill of pleasure to be compared with the touch of genius felt at the first dawn of an awakening mind. The *Voice of the Silence* describes the transfiguration of nature which occurs when the man of mind complete emerges from the chrysalis of matter and illusion. But some parallel illumination of the smaller world of the child takes place when he first grapples with Idea.

The pleasure that exists simply in the presence of this birth of the human intelligence has no polarizing after-effect. An evening spent in conversation, where the sparks combine and grow into the fiery essence of manasic synthesis—this is a pleasure which is not an end but a concomitant of nature's greatest fulfillment. It is an announcement of the unity appropriate to the moment, and a unity consubstantial with man's essential being. There is no egotism in it, no personal distance or relativity to create a sickly self-consciousness.

It is an unsought and uncaused—personally uncaused—joy, and therefore without a consequence other than itself. Yet it has a balance. In those who learn to live consistently at this level, there is that pain or sorrow, unrelated to themselves, yet inescapably a circumstance of their lives, which springs from sympathy.

So, perhaps, arise the upright dignity, the gravity, and the strength as well as the calm, which is written in the faces of great men—the men who bear the burdens of the world, not because they can dissipate them for others, but because they must be *borne,* and there is no one else to do this work while the cycles run their rounds.

Forget not this lesson—that every one is so placed in this world as to exhibit his worst qualities. The purpose of this life is to strengthen the weak places of the spiritual man. His external life is for this only; therefore, all are seen at a disadvantage.

(From William Q. Judge's *Path.*)

CONVERSATIONS ON OCCULTISM

XII

STUDENT.—At a former time you spoke of entities that crowd the spaces about us. Are these all unconscious or otherwise?

Sage.—They are not all unconscious. First, there are the humdrum masses of elementals that move like nerve-currents with every motion of man, beast, or natural elements. Next are classes of those which have a peculiar power and consciousness of their own and not easily reached by any man. Then come the shades of the dead, whether mere floating shells, or animated elementals, or infused with galvanic and extraordinary action by the Brothers of the Shadow. Last, the Brothers of the Shadow, devoid of physical bodies save in rare cases, bad souls living long in that realm and working according to their nature for no other end than evil until they are finally annihilated—they are lost souls of Kama Loka as distinguished from the "animated corpses" devoid of souls which live and move among men. These Black entities are the Dugpas, the Black Magicians.

Student.—Have they anything to do with the shocks, knocks, bad influences, disintegration of soft material accompanied by noises more or less distinct?

Sage.—Yes, they have. Not always, of course. But where they are actually seen at the time preceding such occurrences, they are the agents.

Student.—Then I am to suppose that if such takes place with me I am the attracting person, the unfortunate channel through which they have come?

Sage.—No, you are thoroughly in error there. You are not such channel in that case. You are in fact the opposite, and the very cause for the temporary defeat of that dark entity. You have mistaken the appearance, the outer manipulation of forces, for the thing itself. If you were their channel, their agent, the cause for their coming and thus making their presence possible, there would be no noise and no explosion. They would then act in and through you for the hurt of others, silently and insidiously. They approach your sphere and attempt to

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NOTE.—This article was first printed by Wm. Q. Judge in the *Path,* February, 1895, and concludes the series he began in April, 1888 (see THEOSOPHY, January, 1959). "Occult Vibrations," not part of the series, was originally published in the *Path,* June, 1893, and last reprinted in THEOSOPHY, June, 1949.

make entry. The strength of your character, of your aspiration, of your life, throws them off, and they are obliged, like rain-clouds, to discharge themselves. The more strong they are, the louder will be their retreating manifestation. For the time they are temporarily destroyed or, rather, put outside the combat, and, like a war vessel, have to retire for repairs. In their case, this consists in accumulating force for a new attack, there or elsewhere.

Student.—If, then, such loud explosions, with pulverization of wall-plaster and the like, take place, and such an evil entity is seen astrally, it follows that the person near whom it all occurred—if identification due to solitude is possible—was in fact the person who, by reason of inner power and opposition to the evil entity, became the cause for its bursting or temporary defeat?

Sage.—Yes, that is correct. The person is not the cause for the entity's approach, nor its friend, but is the safeguard in fact for those who otherwise would be insidiously affected. Uninformed students are likely to argue the other way, but that will be due to want of correct knowledge. I will describe to you condensedly an actual case. Sitting at rest on a seat, eyes closed, I saw approach one of those evil entities along the astral currents, and looking as a man. His hands like claws reached out to affect me; on his face was a devilish expression. Full of force he moved quickly up. But as I looked at him the confidence I felt and the protection about me acted as an intense shock to him, and he appeared to burst from within, to stagger, fall to pieces, and then disappeared. Just as the disintegration began, a loud noise was caused by the sudden discharge of astral electricity, causing reactions that immediately transmitted themselves into the objects in the room, until, reaching the limit of tension, they created a noise. This is just the phenomenon of thunder, which accompanies discharges in the clouds and is followed by equilibrium.

Student.—Can I carry this explanation into every objective phenomenon, say, then, of spiritualistic rappings?

Sage.—No, not to every case. It holds with many, but specially relates to the conscious entities I was speaking of. Very often the small taps and raps one hears are produced under the law referred to, but without the presence of such an entity. These are the final dissipations of collected energy. That does not always argue a present extraneous and conscious entity. But in so far as these taps are the conclusion of an

operation, that is, the thunder from one astral cloud to another, they are dissipations of accumulated force. With this distinction in mind you should not be confused.

Student.—Have not colors a good deal to do with this matter?

Sage.—Yes; but just now we will not go into the question of color except to say that the evil entities referred to often assume a garb of good color, but are not able to hide the darkness that belongs to their nature.

OCCULT VIBRATIONS

A FRAGMENT OF CONVERSATION WITH H.P.B. IN 1888

[The following was written by me at the dictation of H.P.B. in 1888 with the purpose of printing it at that time. But it was not used then, and as I brought it home with me it is now of interest.—W.Q.J.]

Ques.—It struck me while thinking over the difference between ordinary people and an adept or even a partly developed student, that the rate of vibration of the brain molecules, as well as the coordination of those with the vibrations of the higher brain, may lie at the bottom of the difference and also might explain many other problems.

H.P.B.—So they do. They make differences and also cause many curious phenomena; and the differences among all persons are greatly due to vibrations of all kinds.

Q.—In reading the article in the *Path* of April, 1886, this idea was again suggested. I open at p. 6, vol. I. "The Divine Resonance spoken of above is not the Divine Light itself. The Resonance is only the out-breathing of the first sound of the entire Aum. . . . It manifests itself not only as the power which stirs up and animates the particles of the universe, but also in the evolution and dissolution of man, of the animal and mineral kingdoms, and the Solar system. Among the Aryans it was represented by the planet Mercury, who has always been said to govern the intellectual faculties and to be the universal stimulator." What of this?

H.P.B.—Mercury was always known as the god of secret wisdom. He is Hermes as well as Budha the son of Soma. Speaking of matters on the lower plane, I would call the "Divine Resonance" you read of in the *Path* "vibrations" and the originator, or that which gives the

impulse to every kind of phenomena in the astral plane.

Q.—The differences found in human brains and natures must, then, have their root in differences of vibration?

H.P.B.—Most assuredly so.

Q.—Speaking of mankind as a whole, is it true that all have one key or rate of vibration to which they respond?

H.P.B.—Human beings in general are like so many keys on the piano, each having its own sound, and the combination of which produces other sounds in endless variety. Like inanimate nature they have a key-note from which all the varieties of character and constitution proceed by endless changes. Remember what was said in *Isis Unveiled* at p. xvi vol. I, "The Universe is the combination of a thousand elements, and yet the expression of a single spirit,—a chaos to the sense (physical), a cosmos to the reason" (manas).

Q.—So far this applies generally to nature. Does it explain the difference between the adept and ordinary people?

H.P.B.—Yes. This difference is that an adept may be compared to that one key which contains all the keys in the great harmony of nature. He has the synthesis of all keys in his thoughts, whereas ordinary man has the same key as a basis, but only acts and thinks on one or a few changes of this great key, producing with his brain only a few chords out of the whole great possible harmony.

Q.—Has this something to do with the fact that a disciple may hear the voice of his master through astral spaces, while another man cannot hear or communicate with the adepts?

H.P.B.—This is because the brain of a chela is attuned by training to the brain of the Master. His vibrations synchronize with those of the Adept, and the untrained brain is not so attuned. So the chela's brain is abnormal, looking at it from the standpoint of ordinary life, while that of the ordinary man is normal for worldly purposes. The latter person may be compared to those who are color-blind.

Q.—How am I to understand this?

H.P.B.—What is considered normal from the view of the physician is considered abnormal from the view of occultism, and *vice versa.* The difference between a color-blind signal man who mistakes the lamps and the adept who sees is that one takes one color for another, while the adept sees all the colors in every color and yet does not confuse them together.

Q.—Has the adept, then, raised his vibrations so as to have them the same as those of nature as a whole?

H.P.B.—Yes; the highest adepts. But there are other adepts who, while vastly in advance of all men, are still unable to vibrate to such a degree.

Q.—Can the adept produce at his will a vibration which will change one color to another?

H.P.B.—He can produce a sound which will alter a color. It is the sound which produces the color, and not the other or opposite. By correlating the vibrations of a sound in the proper way a new color is made.

Q.—Is it true that on the astral plane every sound always produces a color?

H.P.B.—Yes; but these are invisible because not yet correlated by the human brain so as to become visible on the earth plane. Read Galton, who gives experiments with colors and sounds as seen by psychics and sensitives, showing that many sensitive people always see a color for every sound. The color-blind man has coming to him the same vibrations as will show red, but not being able to sense these he alters the amount, so to say, and then sees a color corresponding to the vibrations he can perceive out of the whole quantity. His astral senses may see the true color, but the physical eye has its own vibrations, and these, being on the outer plane, overcome the others for the time, and the astral man is compelled to report to the brain that it saw correctly. For in each case the outer stimulus is sent to the inner man, who then is forced, as it were, to accept the message and to confirm it for the time so far as it goes. But there are cases where the inner man is able to even then overcome the outer defect and to make the brain see the difference. In many cases of lunacy, the confusion among the vibrations of all kinds is so enormous that there is not correlation between the inner and the outer man, and we have then a case of aberration. But even in some of these unfortunate cases the person inside is all the time aware that he is not insane but cannot make himself be understood. Thus often persons are driven really insane by wrong treatment.

Q.—By what manner of vibrations do the elementals make colors and lights of variety?

H.P.B.—That is a question I cannot reply to though it is well known to me. Did I not tell you that secrets might be revealed too soon?

"THEOSOPHIST" EDITORIAL NOTES

The Rationale of the Mahatma

A PERFECT man is not made to order but is a product of evolution. Wisdom is not a matter of book-learning but of growth. General rules for conduct can be given, but to apply them properly, the power of discrimination is necessary. A man, who is good by the yard or according to prescription, is usually a sort of a goody-goody fellow, such as we find amongst church-members, and who are usually the pride of the congregation. They do what they believe to be good, because it is prescribed; they are in abject fear of punishment and afraid to displease God. The good they do goes much against their own inclination, and they often pretend to hate sin, while they actually are craving for it. The moral world may be compared to a pair of scales. Insanity sits on both ends of the beam, while wisdom rests in the middle. A person, who would give away his coat to the first one who asks for it, would be a fool, and he, who, after having received a blow on one cheek, would present his other cheek to get another blow, would be a vain idiot and a coward, and would richly deserve a good many blows. The sayings of Christ, of Buddha, Confucius and others, are represented in the flowery language of the East, and he, who takes them in their literal sense, makes as great a mistake as he who rejects them. If they preach charity, they do not want to make us spendthrifts; if they inculcate humility, they do not want to create cowards; if they teach unselfishness, they do not want us to become begggars, who have to depend on the labors of others for subsistence. Justice means justice to ourselves as well as justice to others. And he, who errs on one side, is as much in error as he who errs on the other side. There is often the greatest similarity between a great saint and a great sinner; the former is good without being sagacious, the other is sagacious without being good. Torquemada and Robespierre represent the opposite poles and both were unselfish. Their opinions were opposite, and yet they both committed the same crimes against nature. They were great saints and great criminals, and yet they were great men, because they acted up to a principle without taking their personal advantages into consideration. A

Note.—Additional collations from Editorial Notes by H. P. Blavatsky, originally printed in the *Theosophist*.

virtue, practised without moderation, becomes a crime. To know how to find the point of equilibrium is the great secret of the Adept, that cannot be told but must be learned by experience, when sagacity and goodness will be united in wisdom.

[Our correspondent] falls into a very common error in speaking of the powers and privileges of an adept. One, who has attained this stage, can neither coin money, make bars of gold, nor create clothing for himself, nor get his food from the ether. This is the custom of the practitioners of that debased science called Black Magic. The true Adept would cease to be such if he should apply his psychic powers to selfish ends. For the good of the deserving poor or suffering, or of Humanity in the mass, he is at liberty to make use of them under exceptional circumstances. In point of fact, this is one chief aim in view in his adeptship, and there are crises where a number of Adepts are said to combine their psychical powers for the good of a portion or the whole of the race, as upon the lowest plane of action, a number of men combine their muscular strength for a mechanical result. The aspiration of the would-be Adept is to learn that he may teach, become wise that he may understand, and spiritually strong that he may help the weak but willing. If our correspondent still clamours for a specific definition of the steps of self-denying philanthropy by which one may evolve out of the brutal into the spiritual plane, we must point him to those terse and most simple codes of ethics, which we have inherited from all the ancients, and which are endorsed by all the best modern sages. Zoroaster's religion is distilled into three words, which mean "Good thoughts: Good words: Good deeds." One need not care if he be in Sherman, Texas, or Madras, India, if he be minded to try the prescription. And *Nirvana,* or *Mukti,* is equi-distant from both!

(January, 1885)

In the various writings on occult subjects, it has been stated that *unselfishness* is a *sine qua non* for success in occultism. Or a more correct form of putting it, would be that the development of an unselfish feeling is in itself the primary training which brings with it "knowledge which is power" as a necessary accessory. It is not, therefore, "knowledge," as ordinarily understood, that the occultist works for, but it comes to him as a matter of course, in consequence of his having re-

moved the veil which screens true knowledge from his view. The basis of knowledge exists everywhere, since the phenomenal world furnishes or rather abounds with facts, the causes of which have to be discovered. We can see only the *effects* in the *phenomenal* world, for each cause in that world is itself the *effect* of some other cause, and so on; and therefore, true knowledge consists in getting at the root of all phenomena, and thus arriving at a correct understanding of the *primal* cause, the "rootless root," which is not an effect in its turn.

To perceive anything correctly, one can use only those senses or instruments which correspond to the nature of that object. Hence, to comprehend the noumenal, a noumenal sense is a pre-requisite; while the transient phenomena can be perceived by senses corresponding to the nature of those phenomena. Occult Philosophy teaches us that the seventh principle is the only eternal Reality, while the rest, belonging as they do to the "world of forms" which are non-permanent, are illusive in the sense that they are transient. To these is limited the phenomenal world which can be taken cognisance of by the senses corresponding to the nature of those six principles. It will thus be clear that it is only the *seventh* sense, which pertains to the *noumenal* world, that can comprehend the Abstract Reality underlying all phenomena. As this seventh principle is all-pervading, it exists potentially in all of us; and he, who would arrive at true knowledge, has to develop that sense in him, or rather he must remove those veils which obscure its manifestation. All sense of *personality* is limited only to these lower six principles, for the former relates only to the "world of forms." Consequently, *true* "knowledge" can be obtained only by tearing away all the curtains of *Maya* raised by a sense of *personality* before the *impersonal Atma.*

It is only in *personality* that is centered selfishness, or rather the latter creates the former and *vice versa,* since they mutually act and react upon each other. For, selfishness is that feeling which seeks after the aggrandisement of one's egotistic personality to the exclusion of others. If, therefore, selfishness limits one to narrow personalities, absolute knowledge is impossible so long as selfishness is not got rid of. So long, however, as we are in this world of phenomena, we cannot be *entirely* rid of a sense of personality, however exalted that feeling may be in the sense that no feeling of *personal* aggrandisement or ambition remains. We are, by our constitution and state of evolution, placed in the "World

of Relativity," but as we find that *impersonality* and non-duality is the ultimate end of cosmic evolution, we have to endeavour to work along with Nature, and not place ourselves in opposition to its inherent impulse which must ultimately assert itself. To oppose it, must necessitate suffering, since a weaker force, in its egotism, tries to array itself against the *universal* law.

All that the occultist does, is to *hasten* this process, by allowing his Will to act in unison with the Cosmic Will or the Demiurgic Mind, which can be done by successfully checking the vain attempt of *personality* to assert itself in opposition to the former. And since the MAHATMA is but an advanced occultist, who has so far controlled his lower "self" as to hold it more or less in complete subjection to the Cosmic impulse, it is in the nature of things impossible for him to act in any other but an unselfish manner. No sooner does he allow the "personal Self" to assert itself, than he ceases to be a MAHATMA. Those, therefore, who being still entangled in the web of the delusive sense of personality charge the MAHATMAS with "selfishness" in withholding "knowledge" —do not consider what they are talking about. The Law of Cosmic evolution is ever operating to achieve its purpose of ultimate unity and to carry the phenomenal into the *noumenal* plane, and the MAHATMAS, being *en rapport* with it, are assisting that purpose. They therefore know best what knowledge is best for mankind at a particular stage of its evolution, and none else is competent to judge of that matter, since they alone have got to the *basic knowledge* which can determine the right course and exercise proper discrimination.

For us who are yet struggling in the mire of the illusive senses to dictate what knowledge MAHATMAS shall impart to us and how they shall act, is like a street-boy presuming to teach science to Prof. Huxley or politics to Mr. Gladstone. For, it will be evident that, as soon as the least feeling of *selfishness* tries to assert itself, the vision of the spiritual sense, which is the only perception of the MAHATMA, becomes clouded and he loses the "power" which *abstract* "knowledge" alone can confer. Hence, the vigilant watch of the "Will" we have constantly to exercise to prevent our lower nature from coming up to the surface, which it does in our present undeveloped state; and thus extreme activity and not passivity is the essential condition with which the student has to commence. First his activity is directed to check the opposing influence of the "lower self"; and, when that is conquered, his untrammelled Will

centered in his higher (real) "self," continues to work most efficaciously and actively in unison with the cosmic ideation in the "Divine Mind."

* * *

It would be a volume we should have to write and not a brief explanatory note, if we attempted to begin, by elucidating the conviction we entertain that the Masters of Occult Philosophy above referred to are entitled to say what is and what is not [possible of creation]. Enough for the present to say what we believe would be said in answer to the question before us, by *those who know.*

But we must have a clear understanding as to what is meant by creation. Probably the common idea on the subject is that when the world was "created," the creator accorded himself or was somehow accorded a dispensation from the rule *ex nihilo nihil fit* and actually made the world out of nothing. If this is the idea of creation to be dealt with now, the reply of the philosophers would be not merely that such creation is impossible to man but that it is impossible to gods, or God; in short, absolutely impossible. But a step in the direction of a philosophical conception is accomplished when people say the world was "created" (we say fashioned)—out of CHAOS. Perhaps they have no very clear idea of what they mean by Chaos, but it is a better word to use in this case than "nothing." For, suppose we endeavour to conceive chaos as the matter of the universe in an unmanifested state, it will be seen at once that though such matter is perfectly inappreciable to ordinary human senses, and to that extent equivalent to "nothing," creation from such materials is not the production of something which did not exist before, but a change of state imposed upon a portion of universal matter which in its previous state was invisible, intangible and imponderable, but not on that account non-existent. Theosophist-Occultists do not, however, use the word "creation," at all, but replace it by that of EVOLUTION.

(December, 1881.)

INSULATION FROM EVOLUTION

THERE is a risk involved, in this stage of mental evolution, for any man presented with complete doctrine—and the danger, of course, seldom lies in the doctrine itself, but rather in the provincial or "insular" proclivities of the human mind. We are all well acquainted with dogmatizing and opinionated habitudes—not only because we encounter striking extremes in living examples, but also because, in all honesty, we must recognize that at times, some of the same leanings appear in ourselves. A religion formed on dogma extends excessive hospitality to the insular tendencies of Kama-Manas, and it is for this reason that the Theosophical student is enjoined always to *try* to distinguish Theosophy from any and all religious formulations.

The first few pages of H. P. Blavatsky's rendition of *The Voice of the Silence* intimate something which is to be made explicit later in the same work: the desire for conquest of passion and anger, the desire to know enough to calculate the probabilities in favor of worldly success, and the desire for sufficient wisdom to eliminate bondage to the wheel of Karma are, all three, ultimately to be transcended by the "pilgrim-soul." While it is possible—and from one standpoint feasible—to strive for "the Dharmakaya Vesture," this attainment is at root expressive of insularity—reflection of a desire. And yet the Dharmakaya attainment is the fruition of eons of experience, of intricate intellectual attainment, and of that particular sort of wisdom which makes the thought of any unpaid debt intolerable. One of the central themes of the *Voice of the Silence* is that knowledge and wisdom are distinguishable. The knowing man may still choose to insulate himself from the stream of evolutionary experience, yet, in attaining his insularity, no matter on how enlightened a basis, he comes full circle to the duplication of the attitude of the ignorant—and here he fails in compassion.

The most difficult attempt in human experience is the attempt to dissociate one's self from attitudes of mind which prevent realization of inadequacy. The opinions which we voice in anger, and the beliefs which we think to justify by a casting of opprobrium upon those who do not share them, are all reflections, from the lower rungs of evolution, of the physical urge to self-preservation. In the slow process of attaining wisdom we are forced to exchange such protective devices for truth,

and the Theosophical Movement is the story of the compelling urge to accelerate this transfer. The disciple, whether a pupil of Gautama, of Pythagoras, of Ammonius, or of H. P. Blavatsky, at least entertains the *thought* that he is ready to cut himself loose from protective moorings. But because the Theosophical tradition also involves the transmission of doctrines, it is tempting for the disciple to establish a new and comparatively more enlightened state of isolation.

If the Theosophist believes himself to be among the privileged few, a *possessor* of "the Wisdom-Religion," he cannot fail to distort the meaning of the very doctrines which he imagines will establish personal claim to superiority. And it is at this point that a program for Theosophical work becomes crucially important. After all, as H. P. Blavatsky showed, not a single teaching which now appears in her *Secret Doctrine* originated in that volume. She presented therein what might be considered to be one half of Theosophy. In her articles, as in her conduct, she affirmed that the other "half of Theosophy" was beyond her power to dispense. The "other half" of Theosophy must of necessity be "the work of the companions"—a work of discovery.

It is in the exchange of interpretation of doctrine that the student of Theosophy receives constant prompting towards relinquishment of provincialism. And each group of Theosophists will come, in time, as does the individual himself, to a moment of decision, however unaware the individual or the group may be that this turning-point has been reached. If the students relinquish all genuine claim to this title by the endeavor to fuse their own capacities for judgment in "group beliefs," they are again manifesting the primitive urge toward self-protection. The teachings of *The Secret Doctrine* cannot guarantee transcendence.

When William Q. Judge penned an article, "Each Member a Center," he was intimating a great number of things. First of all, he implied that the root of Theosophical creativity lies in one's perception that his judgment, in regard to ethics and doctrine, must remain his own. The necessary humility of the philosopher is not a virtue which can be imitated. If we say to ourselves that we are "humble" because many others share with us an unusual opportunity to contact the Theosophical teachings, our humility is false, for in this case, as in so many others, our estimate of our own value is enhanced by association with a select group.

True humility takes no account of either groups or beliefs, for the man who embodies this sort of humility sees every variation of human

opinion and faith as reflections of a stage in human evolution. He also occupies a step or stage in the process, and since his own problem is that of transcending his present limitations, he is able to see that the least of men or the greatest are "equal" in this sense.

The Theosophical Society would never have come into being, in 1875 or at any other time, without the "transcendent" perspective of an H. P. Blavatsky. Her view of history, which was also that of those she spoke of as her "Masters" and instructors, was that every human being is concerned with an interior need for Transcendence. The East had its traditions, which involve the passage through the hall of "Ignorance" and the hall of "Learning" to the hall of "Wisdom," but the typical goal was a release from the wheel of rebirth, from the endless illusions and delusions which contribute to suffering in Kali-yuga. The Western tradition, especially as focused in the theology of Christianity, has crudely represented the same goal—in this case, isolation in an existence called "heaven," guaranteed forever by an almighty Power. Yet there have been many Christians who managed to derive from the traditional example of Jesus an inspiration for the service of one's fellows even within the Catholic monastic orders. There have been thousands who have dedicated their lives to a conception of service, and it is this dedication which we find honored in H. P. Blavatsky's remarks concerning Father Damien on Molokai.

H. P. Blavatsky's Theosophical Movement provided a means for cross-fertilization between the Eastern and the Western conceptions of a higher life. No man, engrossed in Theosophic study, could feel that service to humanity might be performed without a recognition that each man is on his own soul-pilgrimage. Neither doctrines nor articles of faith, on the Theosophical view, provide an adequate guide for the assistance of other people. For one's ability to "serve" is always directly proportionate to the degree of self-knowledge attained, and self-knowledge is impossible without philosophical encouragement to resist the blandishments of insularity.

The Three Fundamental Propositions of H. P. Blavatsky's *Secret Doctrine* provide such encouragement, but only if they constitute, for the individual, the tools of transformation. The universality of these principles is an influence towards the relinquishment of all protective devices, and demonstrates the "illogicality" of any interpretation of religion which localizes the Self in dogma or circumstance.

LOCAL THEOSOPHISTS

THOSE who believe strongly in the virtue of ULT "autonomy" would be shocked if they realized that perhaps they have taken interpretation of this virtue too literally, that is, have become "local" Theosophists; for to think that each "Lodge" becomes an active center from which a powerful force for good will radiate, if its members are sincere, earnest, and unselfish, should not imply that this particular study-group or Lodge should be for its members the *only* point of radiation.

Therefore the Declaration of ULT is headed "The United *Lodge* of Theosophists"—not *lodges;* and, in joining any study-group or Lodge, one becomes a member of *all* Lodges. The same applies to the guidance of the work and the individual government of the groups and Lodges—there should be no "local" governors or governed, in the usual sense, because all are subject to the exemplification in practice and the realization of the Self, a system which implies *self*-government.

For this reason, every member of the United Lodge of Theosophists holds the Declaration to be a precious documennt, for it spells the independence of the soul, and suggests individuals working freely, without anyone dominating over them with the specific enforcing powers of a constitution and by-laws. What, then, is one to say if a visitor remarks: "You say that you have no officers, but *I* say, show me the one who signs the checks, and I will show you one of your officers."

The reply would need to be given that most certainly there are particular individuals who have voluntarily assumed various responsibilities but that they are neither appointed nor elected—karmic conditions and abilities determine their "place." This voluntary association of students of Theosophy indicates a willing alignment with all those who declare themselves "united" by like principles of conduct; and it also implies the individual assumption of responsibilities. Once these *are* assumed, however, they become as binding as any military order would require after a recruit has entered its ranks. The seriousness with which the volunteer faces his obligations is the all-important qualification for the "office." Further, it has been proven over the centuries that even in the armed forces, it is the volunteers, and not the mercenaries,

who make the best soldiers, because of their conviction in the justice of the cause for which they are ready to die.

Wherein, then, does the "local" Theosophist err in limiting his range of radiation? Perhaps in his failure to take to heart Mr. Judge's closing words of "Each Member a Center": ". . . close up the ranks; each member a center; each branch a center; the whole a vast, whirling centre of light and force and energy for the benefit of the nation and of the race."

It is easy to fail to reach out in thought and feeling beyond the confines of immediate surroundings and comforts, and to limit the activities to these alone—while at the same time giving lip-service to the idea of benefiting the nation and the race. But, perhaps for that very reason, the rightly-managed Lodge is governed by the principle of "first things, first," holding uppermost the needs of men's hearts and minds—all else being incidental and secondary. How else can a ULT "Movement" attract men of thought who are seeking to solve the riddles of their own *inner* discomforts, rather than those of mere material security? How can the local Theosophist give *them* "comfort"?

Men's heart-endeavors, when lacking in wisdom, are likely to prevent the true expansion of consciousness; for before a ULT group can become a "vast, whirling centre of light and force and energy," each member must become attuned to that *metaphysical* center from which alone can come inspiration and help. Might we not conclude that just as the true Theosophist, which he aspires to be, "belongs to no cult or sect, yet belongs to each and all," so he also must not limit his sense of "belonging" to his own particular center or Lodge and its benefits; but must seek to intensify his interest in the *whole* of life, in his nation's and race's real problems. As brought home to him by the "Vahans" of thought, the Theosophical periodicals, he gives support to them and to the whole of the Movement—which in turn redounds to his credit, and to the "credit" of his locality and center, and makes for an all-around, balanced, and ever more-attractive growth.

YOUTH-COMPANIONS ASK— AND ANSWER

THAT people make Karma for themselves seems self-evident; but do they sometimes acquire *Karma? That is, do they sometimes receive the effects of causes they did not set up, so that, in the future, a compensatory adjustment must be made in their favor? For example, primitive tribes and so-called inferior races often receive terrible treatment at the hands of "higher" races. Can we always say that they deserved such treatment?*

Karma is an immense subject; but, in answering this question, there are two obvious approaches which, although apparently opposed, are in reality complementary. On the one hand, if to admit acquired Karma is to make an exception to the universal law that every effect must have its precedent cause, then there can be no such thing as "acquiring" Karma without such precedent cause. When William Q. Judge was asked substantially the same question, he answered:

> It seems to me impossible that any person suffers or enjoys anything whatever except through Karma; whether we are in families, nations, or races, and thus suffer and enjoy through general causes, it is still because of our own Karma leading us to that place. In succeeding incarnations we are rewarded or punished according to the merit or demerit of preceding lives, and wherever it is stated in Theosophic books by competent writers that people are "rewarded for unmerited suffering" it always refers to the fact that a person does not himself perceive any connection between the suffering or reward and his own act. Consequently in Devachan he makes for himself what he considers a complete reward for any supposed unmerited suffering, but in his life upon earth he receives only that which he exactly merits, whether it be happiness or the opposite. This is a brief statement of the doctrine, but I think it can be sustained by argument. It seems to me the whole philosophy would fall to the ground if for a moment we admitted that any suffering or reward was not that to which the individual was exactly entitled, for the largeness of the reward which the Ego makes for itself in Devachan is something that he is entitled to, inasmuch as it balances the mental attitude he assumed while living, and satisfies his individual needs without disturbing anyone else.
>
> (THEOSOPHY 14:515.)

There is, however, another interesting way of looking at acquired Karma—one which is often overlooked. According to Theosophy, it

is possible for a soul to voluntarily take on, or *acquire,* Karma, for its own purposes of acquiring virtues and strengths. Perhaps one way is when a man decides to marry, thereby "acquiring" the Karma of his wife and children, and at the same time, the responsibility that goes with the decision. In fact, one might almost say that the process of evolution is the greater and greater assumption of responsibility in the acquiring of the Karma of others, until finally, when one has become an Adept, he has taken on or "acquired" the Karma of the entire globe. This conception ought to expand our idea of the nature of Brotherhood.

CORRECTION

A "Youth-Companions" reader kindly brought to our attention an error in terminology and a failure to read H.P.B.'s references on the subject of the after-death vision and the pre-birth vision—discussed here in July. Last month's speculation on the differences between the death vision and the pre-birth vision suggested, incorrectly, that the viewing of "pictures" of one's past constituted the death vision. It was further suggested that pre-birth vision, "catches the soul at a time when it is momentarily 'free' from involvement in the personality of any life," and intimated that this sort of freedom does not occur at the death vision. Our attention is called to Chapter IX of the *Key* wherein H.P.B. writes:

> At the moment of death every man, even when death is sudden, sees the whole of his past life marshalled before him, in its minutest details. For one short instant the *personal* becomes one with the *individual* and all-knowing *Ego*. But this instant is enough to show to him the whole chain of causes which have been at work during his life.

Our reader makes the following interesting summary of the Egoic experiences at the death and pre-birth vision:

> In other words, the freedom from bonds of personality occurs at both the breakup of the principles at death and their reintegration at birth; somewhat paradoxically, from one point of view, this freedom leads to the temporary merging of the higher and lower consciousness, and it is this merging which makes the worthwhile experiences of the personality part of the permanent growth of the Ego—the reaping of the harvest of life. That aspect of the personality which has seen the whole truth then becomes forever part of the Ego. . . .

WITHOUT DISTINCTION OF RACE

"WE have passed through all the civilizations of the Orient," says Mr. Judge, "and through the European, and now find ourselves at the farthest confines of the West." Here in the Americas, it is taught, is germinating the first seed of that which, through amalgamation of all races and civilizations, will blossom some time in the future into the *sixth* sub-race of humanity. And in the Americas *are* gathering together representatives of all the races with their arts and cultures. The Americas are without doubt the lands of freedom in avenues of development which are impossible in many other parts of the globe. And a unity does prevail among the many kinds and classes of peoples inhabiting the land; nor is the union itself founded in Fear. This is the view in general.

That which most concerns the individual, however, is the picture of individual life. Does the same cosmopolitanism obtain in practice with the individual as it does in theory with the state? Even if anti-segregation laws affect individual as well as group relationships, this factor does not necessarily point directly to the real question. That question in itself is simply: What is our general practice of recognition, our habitual attitude toward persons of races other than that into which we were born? Are we genuinely "American" in this respect, cosmopolitan in the widest meaning? Do we habitually put ourselves on equal terms with the Chinese laundryman? Does he truly "belong" in our catalogue of relationships?

We may well look for a certain amount of good-natured distrust of ourselves from the persons belonging to the "minority groups" with whom we come in contact. White man's colonialism through the centuries, the history of his treatment of the Indians in both continents, the modern capacity of Western nations to liquidate whole peoples in total warfare—such elements in the occidental make-up are not calculated to convince so-called "backward" races that the white man is entirely the brother he could and should be. Yet, which one is apt first to lose the feeling of diffidence, of suspicion, when the hand is genuinely held out? Is it the white man, more culturally "at home" in the society he has made, who first becomes the "brother"?

Why, for example, in our larger cities do people follow the tendency

to group segregation? Why do towns have their Latin quarters, their ghettos, their Italian- and Czech- and Polish-American groups, and the like? In our enlightened twentieth century, it often appears that the clannishness is voluntary, although a large part of this tendency may be recognized as a defensive alliance against strange and often oppressive conditions. Old inherited race relationships are deep-seated. Our ideas of social relationships, of religious beliefs, are pinned on us at birth like our clothes, and they are worn for the most part without question. That is, until those better favored by Nature acquire the dissatisfaction and discrimination to step out of them.

One should know that little which is lived of life, when examined, is found to express the real nature of the incarnating Ego. We act and we speak as we do from habitude; our actions and modes of thought are regulated by prevailing codes belonging to the national and family heredities. And these in turn are modified and coincide with the point and turn of the cycle at the time of birth. That we sometimes may talk in one set of terms while thinking from habitude in another set, is oddly exemplified in our idea of reincarnation as applied to the human being. It is explained in plainest terms that we have passed through all the old civilizations and races of the past, and been embodied in them perhaps numerous times. A moment's thought, then, is sufficient to indicate to us that the bodies we had in those races and times, the people "we" were then, were the Chinese, the Peruvian, the Greenlander, the Thibetan, the "Dravidian," the "South Sea Islander." During those ancient, or perhaps very modern sojourns, as primitive peasants, yak-drivers, fishermen; masters, subjects, slaves; priests and magicians; the poor, the noble, the outcast, underdeveloped and underprivileged—we lived and thought and worshipped according to the period, the time, and destiny. We rejoiced and revolted, even as we do today. Beneath the shell was the same Being, ourselves. What lessons have we taken from these innumerable opportunities? In a word, why is it that we do not see in the aborigine, the cultured, and product of all *races,* the reflection and image of that which we become, which we were, which we still are?

Does it behoove the man who strives for wisdom, not to reflect deeply on the *maya* of external appearances? Five hundred or a thousand years from now, the ever incarnating Ego will again descend onto the cross of matter, continuing his pilgrimage. It may be here in America, and it may find hereon the utopian heaven that exists only ideally to-

day. Or it may "land" on some spot by comparison a desert both materially and morally, according to the balancing of the karmic forces. Then the question will be, not one of good or evil circumstances, but Can the Soul recollect Itself? What is the purpose of earth life? Harmony, the rule of life, decrees that mankind live as one grand fraternity. Have I learned this now? Do I see all men as brothers *in actu,* not just in theory? Do I realize that I have been as them all, literally, and that they have all been as myself? That there is one common Mother-Nature who shelters all; that the egos of all descend from one caste-less and race-less common Spiritual Parent, the Spectator and Silent Watcher in each? If I do indeed know, then will my actions conform today to this knowledge. But if not, how shall I move any further along on the Path of Knowledge, in the next, or in any incarnation of future time?

The Tasks of Fundamental Man

The essential task of the modern man today, whether he comes from the East or the West, is to rescue himself from this abyss [of self-doubt and from the lack of inner moral resistance] by endeavoring to fix again his known position, and reëstablish his absolute presence, his destination in the cosmos. In all this he must be led by standards of truth, beauty, and kindness, which form together components of human dignity. These universal values are today no monopoly of the East or of the West: these are the tasks of fundamental man, and are valid whether he considers he is obeying the orders of the Almighty, or whether he considers man as a being finding his center in himself. In all this we keenly experience and are fully aware that the realization and maintenance of human dignity are not possible within the space of servility and submission of one people to another; for there is no human dignity without freedom to determine one's fate.

—Soetan Sjahrir

THOUGHT AND ACTION

THE basic motivation in the life of the individual will color and modify the body of ideas which forms the foundation of his thinking. Motivation, therefore, establishes a trend in each life, and karma follows the thread of this trend as surely as the blood circulates to sustain life. So deeply embedded are the roots of motivation that, not only the individual, but the great mass of humanity passes through the life cycle without becoming aware of that which colors the collective mind during any given epoch. Under the constant pressure of this hidden motivation there is built up a group of ideas which remains throughout an entire cycle, and forms the foundation and superstructure of each civilization. The individual, then, is born into a well-defined tradition that controls much of thought and action. If he does not rebel, the very roots of his being will grow "bound," and childhood, adolescence, and adult life will conform to the prevailing motivation and mores.

An underlying propulsion can be traced in the uprush of civilization on the American continent. The search for freedom which dominated all other motives, and eventually encouraged the colonists to occupy the farthest inhabitable lands, has influenced the structure of all our institutions and laws. But our legacy of freedom became marred by the prejudices carried over from the old world. Cultural groups seized upon advantages which were subsequently denied to others, and, for some, the idea of freedom became that of license, a defying of law and the decencies of civilization. It is, therefore, principally a freedom of the material plane, which has become our heritage; the mind, though theoretically free in the matter of choice, is nevertheless molded to standards of thinking that are by-products of the original urge. Paradoxically, religion has become protean under the golden light of freedom, breaking up into almost countless sects and divisions; education bows to the achievements of science; and the consequent high standard of living, and our mores, which should embody fundamental moral standards, are as yet in a fluid state.

If prevailing moral standards are examined, little is seen to be fundamental. These standards come and go with the centuries. But compared to the restrictive conventionalities of the nineteenth century, our

twentieth is undisciplined. Hidden underneath codes and conventions, however, are some basic laws of nature, followed instinctively by the lower kingdoms, and often ignored or flaunted by the human. A neglect of nature's provision for "right action at the right time" makes it necessary to search for the relation of mind to morals, for mind is the differentiating principle which gives man his freedom of will. And it is only through a study of mind in its relation to spirit that the understanding of right thought and action is realized. There are many classifications of mental states; little, however, is known of moral states, states which have a direct influence upon motivation, and are parents, as it were, of the mental states.

Old civilizations and governments throughout the world are in transformation. The fluidity of the present era encourages adjustments that would have been impossible even so short a time past as the turn of the century. In our scientific age, the ancient biblical commandments no longer restrain; instead, the age has turned to psychoanalysis, and in the "unconscious" is sought an explanation of human behavior. The idea that a conscious mind controls is not in the present purviews. It is therefore a period in which to review, to reassemble, and to reaffirm that which is basically moral, and to search for the seat of control. Unlike the mental state, which is deeply affected by the emotions, the moral state must be induced by the egoic mind unemotionally. If the ego would rise above the conventions of society to enter any of the true moral states, he must learn to see by the light of spirit. The awakening is progressive and may best be described in three stages.

Throughout long ages, civilized man has recorded certain truths supporting right conduct. These truths group themselves under *rectitude* —a word defined as *rightness of principle or practice.* Its meaning is, therefore, inclusive of mental and bodily action. To the higher mind alone can one look for the seat of principle, and in practice it commands the field of moral action. The moral state of *rectitude* is characterized by right ethics, virtue, probity, integrity and honesty. This moral state does not extend its rightness of principle or practice to the lower kingdoms. However, adherence to rectitude prepares the way to *harmlessness,* the moral state which rectifies man's relation to great nature, so that rightness in principle or action is extended to all kingdoms. And as the state of harmlessness progresses, man sees himself as inclusive of all life, whether its embodiment is visible or invisible. He no longer

thinks of himself as the "lord of all creation," but as its servant. Harmlessness is the first step in true renunciation: the power to wound is laid aside; action which causes the lower creatures to suffer becomes intolerable, since the urge to gain by another being's loss is abandoned forever. Selfless and unselfish thought records "good" upon the "astral tablets," and the mind is helped in its labor by an unsullied magnetic field.

Higher than these two states is that of compassion, which includes the luster of universality. Once attained, this state leads the mind beyond the need for rules and laws, for it is the Law. It is selflessness in its active potentiality: it is creative good on all planes; positive spirituality under whose aegis the lower self loses its power to delude and falsify. It is the moral state through which discrimination becomes perfect, and the subjective and objective worlds of thought and action are seen through the eye of spirit.

Discipline is the basis of civilization; without discipline, there is chaos. To be effective, the control established by discipline must be firmly seated. Although life itself exerts restraints which become part of the karma of the individual, this class of karma is remedial only when the individual is taught to understand and learn thereby. Practically all receive the educational disciplines that start with the very young—reading is one, writing is another, and arithmetic completes the "three R's." These are universal disciplines followed in all countries, by all nationalities, and differ only in the language used. Their effects remain during life. But before the individual can gain stature in any of the moral states, a fourth discipline must be practised, starting with the awakening mind and continuing through adolescence and adult life. Although this discipline is not recognized in the same sense that the first three are recognized, its elements are already with us. They are to be found in the "character-building" of true family life; in the ability of the conscientious teacher; in the understanding of the officer; in the uprightness of the judge. All these impart something of this discipline. But seldom is a fourth discipline imparted as a way of life, clearly defined and constantly applied—pertaining to the use of mind and body, of thought and action. Reading awakens the activity of thought and broadens the scope of mind; writing is a necessary means of expression; arithmetic initiates the science of numbers. These three are abandoned only when the body is abandoned. But the fourth discipline, that of the Inner Man, is carried from life to life; for rectitude

is like a protective sheath to the consciousness. Harmlessness extends this protection in an ever widening field, and compassion crowns the other two as the consummation of moral law.

The moral state can only be entered by the door of discipline. In our day this control, to be effective, must be self-imposed: there are too many influences blinding us to moral truth for it to be otherwise. The entry also indicates withdrawal from the influence of the prevailing mind. Mental states are the children of unmoral as well as moral states. Once a moral state is entered and the mind is conditioned thereby, the dross and unclean thought-deposits are filtered out. How could it be otherwise? If we live with fear and vice, anxiety and hate, the mind is a victim to the foul creations which these factors arouse.

Thought creates thought, and, like a chain to which new links are added, the new thought remains as a part of the whole. From birth to death this chain of thought remains unbroken, even though memory seems to have recorded few of the links. Whether or not the chain will clank, as was the case when Marley's Ghost returned, will depend upon the nature of the thought entertained in the present; for each new thought carries with it a group of associated ideas. These, in their turn, may remain as awakened memories which tend to associate themselves anew with the lives that make up the various organs of the body and, at the crucial moment, precipitate unexpected and perhaps unwanted action.

Thus past thought activates many a crisis of life. There are those who recognize the blows of Karma as of their own making, and are able to pass over these critical moments with a serene mind; others fall by the wayside, overwhelmed by what they imagine to be a cruel and unjust fate. It has been said that man is made of thought, and it is equally true that thought may unmake him. But only when ruled by the moral state can thought, in its turn, become the complete ruler of action. Under the discipline of rectitude, actions are well considered, carefully performed: a mind enlightened by harmlessness will abandon the fruits of action, and thus create no diverting Karma. When compassion governs thought and action, Karmic debts become assets in the growth of soul.

THE HUMAN CYCLE

NOW that scientists have studied nature in the length, breadth, and thickness of her physical frame, it is time to remove the skeleton to the second plane and search within the unknown depths for the living and real entity, for its SUB-*stance*—the noumenon of evanescent matter. It is only by acting on such lines that some of the truths, now called exploded superstitions, will be discovered to be facts and the relics of ancient knowledge and wisdom. One of such "degrading" beliefs, in the opinion of the all-denying skeptic, is found in the idea that Kosmos, besides its objective planetary inhabitants, its humanities in other inhabited worlds, is full of invisible, intelligent Existences. The so-called Arch-Angels, Angels, and Spirits, of the West, copies of their prototypes, the Dhyan Chohans, the Devas and Pitris, of the East, are no real Beings, but fictions. On this point materialistic science is inexorable.

To support its position, science upsets its own axiomatic law of uniformity in the laws of nature, that of continuity, and all the logical sequence of analogies in the evolution of being. The masses of the profane are asked, and made to believe, that the accumulated testimony of history, which shows even the atheists of old, such as Epicurus and Democritus, believing in *gods,* was false; and that the philosophers like Socrates and Plato, asserting their existence, were mistaken enthusiasts and fools. But it would be a miracle indeed, quite an abnormal fact in the realm of probabilities and logic, were the handful of negators to be the sole custodian of *truth,* while the million-strong hosts of believers in gods, angels, and spirits, in Europe and America alone—namely, Greek and Latin Christians, Theosophists, Spiritualists, Mystics, etc., would be no better than deluded fanatics and hallucinated mediums, and often no higher than the victims of deceivers and impostors! However varying in their external presentations and dogmas, beliefs in the hosts of invisible Intelligences of various grades have all the same foundation. The exact extent, depth, breadth, and length of the mysteries of nature are to be found only in the Eastern esoteric sciences.

The Secret Doctrine teaches that its adepts, the "Serpents of Wis-

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NOTE.—Collated from *The Secret Doctrine.*

dom," have preserved their records well, and the history of human evolution is traced in heaven even as it has been traced on underground walls; that Humanity and the *stars* are bound together indissolubly, because of the *Intelligences* that rule the latter. The whole of antiquity believed, with good reason, that Humanity and its races are all intimately connected with the planets, and these with the Zodiacal signs. The whole world's history is recorded in the signs of the Zodiac. It teaches that there are seven chief groups of Dhyan Chohans, or Archangels, which groups will be found in every religion, for they are the primeval Seven Rays. Humanity, occultism teaches us, is divided into seven distinct groups and their sub-divisions, mental, spiritual, and physical. Hence the seven chief planets are the *spheres* of the indwelling seven spirits under each of which is born one of the human groups which is guided and influenced thereby.

"The Army of the Voice, the Divine Septenary," corresponds to the actual types into which humanity may be divided; for humanity, as a whole, is in reality a materialized though as yet imperfect expression thereof. "After due allowance for the imagery of personified *Powers,* we must admit the existence of these Entities, 'the Primordial Seven' if we would not reject the existence of spiritual humanity within physical mankind. For the hosts of the Sons of Light and 'Mind-born Sons' of the first manifested Ray of the UNKNOWN ALL, are the very root of spiritual man." The Doctrine teaches that, in order to become a divine, fully conscious god, the Spiritual primeval INTELLIGENCES must pass through the human stage. And when we say human, this does not apply merely to our terrestrial humanity, but to the mortals that inhabit any world, i.e., to those Intelligences that have reached the appropriate equilibrium between matter and spirit, as *we* have now, since the middle point of the fourth root-race of the fourth round was passed. Each entity must have won for itself the right of becoming divine, through self-experience.

Thus it is taught that the "Son" of the immaculate Celestial Virgin (or the undifferentiated cosmic protyle, Matter in its infinitude) is born again on Earth as the Son of the terrestrial Eve, our mother Earth, and becomes Humanity as a total, past, present, and future. . . . Above, the Son is the whole Kosmos; below, he is MANKIND.

There are three chief groups of "Builders," the first of which rebuild every "System" after the Night of Brahma; the second group is the

Architect of our planetary chain exclusively; and the third, the progenitor of our Humanity—the Macrocosmic protoype of the microcosm. The Planetary Spirits (the Dhyan Chohans) are the *informing spirits of the Stars in general, and of the Planets especially.* They rule the destinies of men who are born under one or other of their constellations; the second and third groups pertaining to other systems have the same function, and all rule various departments in nature.

Since traditions and even Chronicles of dynasties of *divine* Kings, of gods reigning over men followed by dynasties of Heroes or Giants, existed in the annals of every nation, it is difficult to understand how all the peoples under the sun, some of whom are separated by vast oceans and belong to different hemispheres, such as the ancient Peruvians and Mexicans, as well as the Chaldeans, could have worked out the "fairy tales" in the same order of events. Thus, "the 'Watchers' reign over man during the whole period of Satya Yuga and the smaller subsequent yugas, down to the beginning of the third root race, after which it is the Patriarchs, Heroes, and the Manes, the incarnated Dhyanis of a lower order, up to King Menes and the human kings of other nations: all were recorded carefully." *The Secret Doctrine* says that the Dhyani-Buddhas (or the Planetary Spirits) of the two higher groups, namely, the "Watchers" or the "Architects," furnish the many and various races with divine kings and leaders. It is the latter who taught Humanity their arts and sciences, and the former who revealed to the incarnated Monads that had just shaken off their vehicles of the lower kingdoms—and who had, therefore, lost every recollection of their divine origin.

"The Watchers descended on Earth and reigned over men— *'who are themselves'.*" It is pretty well established that Christ, the Logos, or the God in Space and the Saviour on earth, is but one of the echoes of the same antediluvian and sorely misunderstood wisdom. The history begins by the descent on earth of the "Gods" who incarnate in Mankind, and this is the Fall. For over sixteen centuries the new masks, forced on the faces of the old gods, have screened them from public curiosity, but they have finally proved a misfit. Yet the metaphorical Fall, and as metaphorical atonement and crucifixion, led Western humanity through roads knee-deep in blood. Worse than all, they led it to believe in the dogma of the evil spirit distinct from the spirit of all good, whereas the former lives in all matter and pre-eminently in man.

Finally, it created the God-slandering dogma of hell and eternal perdition; it spread a thick film between the higher intuition of man and divine verities; and most pernicious of all it made people remain ignorant of the fact that there were no fiends, no dark demons in the Universe before man's own existence on this, and probably on other, earths. Henceforth the people were led to accept as the problematical consolation for this world's sorrows, the thought of original sin.

The "Fallen Angels," so-called, are *Humanity itself.* Humanity, "of the Earth earthy," was not destined to be created by the angels of the first divine Breath. Therefore the latter are said to have refused to do so, and man had to be formed by more material creators who, in their turn, could give only what they had in their natures, and no more. Subservient to eternal law, the pure gods could only project out of themselves *shadowy* men, a little less ethereal and spiritual, less divine and *perfect,* than themselves, but shadows still. The first humanity, therefore, was a pale copy of its progenitors: too material, even in its ethereality, to be a hierarchy of gods; too spiritual and pure to be Men, endowed as it is with every negative perfection. This is the humanity of form.

Earth's humanity develops fully only in the fourth, our present Round. Up to this fourth life-cycle, it is referred to as "humanity" only for lack of a more appropriate term. Like the grub which becomes chrysalis and butterfly Man, or rather that which becomes Man, passes through all the forms and kingdoms during the first round and through all the human shapes during the two following rounds. Arrived on our earth at the commencement of the fourth in the present series of life-cycles and races, Man is the first form that appears thereon, being preceded only by the mineral and vegetable kingdoms—even the latter having to develop and continue its further evolution through man. During the three rounds to come, humanity, like the globe on which it lives, will be ever tending to reassume its primeval form, that of a Dhyan Chohanic Host. Man tends to become *a* God, and then—God, like every other atom in the Universe.

There is a perfect analogy between the processes of nature in the Kosmos and in the individual man. Man lives through his life-cycle, and dies. His "higher principles," corresponding in the development of a planetary chain to the cycling Monads, pass into Devachan, which corresponds to the "Nirvana" and states of rest intervening between

two chains or planetary evolutions. The man's lower "principles" are disintegrated in time and are used by nature again for the formation of new human principles, and the same process takes place in the disintegration and formation of Worlds. Analogy is thus the surest guide to the comprehension of the Occult teachings.

The earth is passing through the "habitable phase" only for the *present order* of things, and as far as our present mankind is concerned with its actual "coat of skin," and phosphorus for bones and brain. How long has it taken the world to become what it is? If it can be said of cosmic dust that some of it comes to the present day which has "never belonged to the earth before," how much more logical to believe, as the Occultists do, that through the countless ages and millions of years that have rolled away, since that dust aggregated and formed the globe we live on around its *nucleus* of *intelligent* primeval substance—many Humanities, differing from our present mankind as greatly as the one which will evolve millions of years hence will differ from our races, appeared but to disappear from the face of the earth, as our own will. Those primeval and far distant Humanities, having, as geologists think, left no tangible relics of themselves, are denied. All trace of them is swept away, and therefore they have never existed. Yet their relics—a very few of them truly—are to be found, and they have to be discovered by geological research.

We are cycling back and cycling forward, i.e., having lost in spirituality that which we acquired in physical development until almost the end of the fourth race, we (mankind) are as gradually and imperceptibly losing now in the physical all that we regain once more in the spiritual *re*-evolution. This process must go on until the period which will bring the sixth root-race on a parallel line with the spirituality of the second, long-extinct mankind. For the Humanities developed co-ordinately, and on parallel lines with the four Elements, every new race being physiologically adapted to meet the additional element. Our fifth race is rapidly approaching the fifth element—call it interstellar ether, if you will—which has more to do, however, with psychology than with physics.

In our present all-material fifth race, the earthly spirit of the fourth is still strong in us, but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing humanity back on a parallel line with the primitive third root-race in spirituality.

During its childhood, mankind was composed wholly of that Angelic Host, who were the indwelling Spirits that animated the monstrous and gigantic tabernacles of clay of the fourth race. The "tabernacles" have improved in symmetry and form, growing and developing with the globe that bore them; but the physical improvement took place at the expense of the spiritual inner man and nature. The three *middle* principles in earth and man became with every race more material: the *Soul stepping back* to make room for the physical intellect; the essence of elements becoming the material and composite elements now known.

Great intellect and too much knowledge are a two-edged weapon in life, and instruments for evil as well as for good. When combined with selfishness, they will make of the whole of humanity a footstool for the elevation of him who possesses them, and a means for the attainment of his objects; while, applied to altruistic humanitarian purposes, they may become the means of the salvation of many. At all events, the absence of self-consciousness and intellect will make of man an idiot, a brute in human form. If one breaks the laws of harmony, or as a theosophical writer expresses it, "the laws of life," one must be prepared to fall into the chaos one has oneself produced. For, according to the same writer, "the only conclusion one can come to is that these laws of life are their own avengers; and consequently that every avenging Angel is only a typified representation of their re-action." Therefore, if any one is helpless before these immutable laws, it is not ourselves, the artificers of our destinies, but rather those angels, the guardians of harmony. Karma-Nemesis is no more than the spiritual, dynamical effects of causes produced and forces awakened into activity by our own actions. It is a law of occult dynamics that "a given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of existence."

Humanity is the child of cyclic destiny, and not one of its units can escape its unconscious mission, or get rid of the burden of its co-operative work with nature. Thus will mankind, race after race, perform its appointed cyclic pilgrimage. Climates will, and have already begun to, change, each tropical year after the other dropping one sub-race, but only to beget another higher race on the ascending cycle; while a series of other less favored groups—the failures of nature—will, like some individual men, vanish from the human family without even leaving a trace behind. Such is the course of nature under the sway of Karmic

Law; of the ever present and the ever-becoming Nature.

Starting upon the long journey immaculate, descending more and more into sinful matter, and having connected himself with every atom in manifested *Space,* the *Pilgrim,* having struggled through and suffered in every form of life and being, is only at the bottom of the valley of matter and half way through his cycle when he has identified himself with collective Humanity. This, he has made in his own image. In order to progress upwards and homewards, the "God" has now to ascend the weary uphill path of the Golgotha of Life. This state will last till man's spiritual intuitions are fully opened, which will not happen before we fairly cast off our thick coats of matter; until we begin acting from *within,* instead of ever following impulses from without, namely those produced by our physical senses and gross selfish body. It is the martyrdom of self-conscious existence. Like Visvakarman, man has to sacrifice *himself to himself* in order to redeem all creatures, to resurrect from the many into the One Life. Then he ascends into heaven indeed, where, plunged into the incomprehensible absolute Being and Bliss of Paranirvana, he reigns unconditionally, and whence he will re-descend again at the next "Coming."

"THE ADVENTURER RETURNS"

The hero may have to be brought back from his supernatural adventure by assistance from without. That is to say, the world may have to come and get him. For the bliss of the deep abode is not lightly abandoned in favor of the self-scattering of the wakened state. "Who having cast off the world," we read, "would desire to return again? He would be only *there.*" And yet, in so far as one is alive, life will call. Society is jealous of those who remain away from it, and will come knocking at the door. If the hero—like Muchukunda—is unwilling, the disturber suffers an ugly shock; but on the other hand, if the summoned one is only delayed—sealed in by the beatitude of the state of perfect being (which resembles death)—an apparent rescue is effected, and the adventurer returns.

—JOSEPH CAMPBELL

THE FUTURE OF HEALING

THE art of healing is doubtless as old as men's ailments. Egypt and ancient China were revered universally for a skill in healing which can only be denominated knowledge. Some of the ancient practices, as well as medicines, are slowly finding their way back into the dominion of today's therapeutics. Slowly the latent possibilities of the Hindu *Ayurveda* (which cannot be overrated) are being unfolded. Primitive medicine, whatever the source, will take hold mightily one day again when the race mind has tired of waiting to find out Nature in the test tube.

The physician of the future will rebecome the physician of the past, and his science will be built upon the waiting structure of Meta-Chemistry, or New Alchemy. And upon the seal of that dawning science will be found deep-etched the name of that mighty Solomon of the Middle Ages, Paracelsus—him in whom culminated all the alchemical researches of past decades of ages.

The physician of the future will be an explorer of the heaven of Mind, and in him will the many divided branches of human endeavor find their transcendent synthesis. No longer will the anatomist's text reveal a separate entity from the astronomical, the morphologist's from the para-psychology of the day. The kabalist's axiom, that man is the microcosm of the macrocosm and contains, each man in himself, the essence of the whole, will have become conservative working formula. Whatever the terms employed to designate *man,* no doubt will be entertained—for the healer will have become consciously aware—that he is not only a multiple, composite being in his varied constituency, but that he is also the Sphinx of the Ages.

The medicines then used will be those substances ever-present in Nature's grand laboratories. When humans of themselves are once more in complete harmony with the "inferior natures," when the kinship is known, felt, and practised, the sympathetic magnetisms of such cycle will produce all that is needed to correct the faltering mental and bodily states that then assail. But even ere that time approach, will quintessences once more be sought and found, and legitimately used. Then will the term "active principle" be fundamentally understood.

Discoveries such as those pertaining to "the electrical architect" and

the "master-builder" of living organisms, will not be lightly brushed aside. Instead, metaphysicalities will have attained to honored place in the eyes of schoolmen, and every shred of evidence concerning the nature of things within eagerly sought and treasured. It will be known that therapy without can never be attempted, save it is accompanied by treatment within. It will be learnt that as the inner "architect," the vital *linga sarira* double of the organism, is compounded of all the essences in physical nature, so must medicines which cure be compounded of the same *essential* and interacting substances existing within physical nature.

First must be hearkened the voice of the need. Men of sagacity will appear, in whom intuitions rank the intellect, in whom the priceless stores of old wisdom will have found root after the sleep of centuries. Pioneers already are appearing, exhibiting principles of action which show the devout training of other lifetimes. Healers have been in the past, healers again will be, and are; a new cycle floods the horizon in the affairs of men. The hour of clearing away the spots from mortal vision alone waits their presence.

THE POINT OF VIEW

He who would study impartially the life and thought of the Orient must study also those of the Occident from the Oriental point of view. And the results of such a comparative study he will find to be in no small degree retroactive. According to his character and his faculty of perception, he will be more or less affected by those Oriental influences to which he submits himself. The conditions of Western life will gradually begin to assume for him new, undreamed-of meanings, and to lose not a few of their old familiar aspects. Much that he once deemed right and true he may begin to find abnormal and false. He may begin to doubt whether the moral ideals of the West are really the highest. He may feel more than inclined to dispute the estimate placed by Western custom upon Western civilization. Whether his doubts be final is another matter: they will be at least rational enough and powerful enough to modify permanently some of his prior convictions.

—LAFCADIO HEARN

THE ETERNAL PRESENT

SO many who are beginning to renew an acquaintance with Theosophy find themselves unable to explain why they are in their present situations. It has been said that a past interest has promoted the present one. However, it need not lead to speculation on past lives. All the experiences of the real self have had their part in creating the present. That which is being experienced now is the effect of causes previously set in motion.

There seems to be an interest, especially among those newly acquainted with the occult, in "past lives." Perhaps if those folks would first try to define the Self, that particular interest would not arise. It is only while the illusion of self remains strong that a concern with past lives exists. This real part, the never-dying, has no "past lives." It is eternal. It has been from the beginning, throughout the ages, and it has undergone experience in various forms. Each new form is an accumulation of the lessons learned or unlearned. It is conception of time which leads to all the wonderings of yester-years. There is only one "time." That is now. We are now in a setting which resulted from past experience. Next incarnation will be determined by this and the karma not yet met from previous ones.

If *now* is wasted by dwelling on the past, then it is gone and ill-used. "All the world's a stage." The real self is the actor, not the person known as Tom, Mary or Jim. Those are the robes donned to play the part. They are the illusions. Just as the star of Broadway's current hit discards the props for the part no longer played, so the real entity lays aside the bodies, or illusions, it has used. Bigger and better parts will come to each as he becomes aware of the present, and uses it to best advantage. The clothing for the real actor is as nothing. Hidden is the real man. And he is not really another, but a part of each; a spark of the Eternal Parent, which has stirred and experienced many sensations, but changed not at all.

How many have sat in a quiet place and felt the oneness with all around! Who has not climbed to the top of a hill and stood in the hush of nature and felt himself blend in with the setting there! How could this be so if the eternal part of all were not one? Else we would feel out of place, an intruder. It is possible to know at-oneness wherever

one may be; whatever the circumstances, it is possible. Each must strive for it in his own way.

There was once an man who seemed always to be contented with life, and several who knew him wondered about his philosophy. Never was he heard to speak unkindly, nor did the more difficult of trials upset him. He seemed to have developed his senses more fully than other people, too. The song of a bird, the sound of water, the odors of nature's kitchen; the currents of feeling beneath the words of a human voice, or that of a dog; all these he knew. He had been heard to speak of the warmth of holding a fistful of dirt, and little children would copy the act, and look with wonder and delight upon this friend in an adult body. He was one of those people who made little, everyday happenings an adventure; and he was a happy man. Perhaps there were words more academic to explain his philosophy, but his own were these, "Just try to live each day as though it were your last." No yesterdays, no tomorrows. Just today. We are past, present, and future; and these are all one.

"The Real Bible"

The real Bible is not the work of inspired men, nor prophets, nor apostles, nor evangelists, nor of Christs. Every man who finds a fact adds, as it were, a word to this great book. It is not attested by prophecy, by miracles, or signs. It makes no appeal to faith, to ignorance, to credulity or fear. It has no punishment for unbelief, and no reward for hypocrisy. It appeals to man in the name of demonstration. It has nothing to conceal. It has no fear of being read, of being contradicted, of being investigated and understood. It does not pretend to be holy or sacred; it simply claims to be true. It challenges the scrutiny of all, and implores every reader to verify every line for himself. It is incapable of being blasphemed. This book appeals to all the surroundings of man. Each thing that exists testifies to its perfection. The earth, with its heart of fire and crown of snow; with its forests and plains, its rocks and seas; with its every wave and cloud; with its every leaf and bud and flower, confirms its every word; and the solemn stars, shining in the infinite abysses, are the eternal witnesses of its truth.

—Robert G. Ingersoll

ON THE LOOKOUT

"Is God a Christian?"

An editorial by Norman Cousins in the *Saturady Review* (Feb. 28) uses this question as the basis for some illuminating remarks which recall the general platform of the original Theosophical Society. Recently, at the Pacific School of Religion in Berkeley, California, it became clear to liberal ministers and students that the world had become "too small for anything except for some unifying ideas." Mr. Cousins highlights the significance of a basic question arising at Pacific, concerning the identification of "God" with any particular religious tradition:

> If Christians insisted on an affirmative answer to the question: "Is God a Christian?" as a pre-condition for a unified approach to the overriding needs of our time, then they were apt to discover that the large majority of God's children didn't agree with them. . . . Up to now, remoteness had made possible great separations. But a suddenly compressed world had now made mandatory a great conformation—for religion and everything else and what is required to-day is not the absorption of all religions into a common theology but a common resolution to mount a common attack on a common problem in a common cause.

Nonsectarian Christianity?

Mr. Cousins, who sometimes seems himself to be primarily Christian, nonetheless realizes that Christianity must grow away from any orthodoxy if it is to lay claim to representing spiritual value. How to proceed?

> What we can do is to try at least to get all to agree to the human proposition that spiritual resources are inherent in all men, that these resources, when summoned, can bring them closer to one another, and that the sacredness of life is not peculiar to any one creed.
>
> In short, man must now be brought together on those higher ways in which he is by nature fundamentally related. He requires a new scale of values by which his differences are seen in perspective and in proportion to the things that are now common to his meaningful destiny.
>
> Religion need not turn against itself to do that which is now necessary, a basic unity already exists: That unity resides not in doctrine but in man himself. The existence of the human conscience is a prime element of that unity. Theology cannot survive without man. Theology therefore can transcend itself in the cause of man.

INTERNATIONAL ASSOCIATION

The International Association for Liberal Christianity and Religious Freedom has now completed thirty-eight issues of its *News Digest.* Since its inception, the IARF has been devising ways to dramatize the need for appreciation of various religious traditions. Last summer, *Newsweek* for Aug. 25 reported that 800 representatives from more than twenty countries attended the sixteenth Congress of the IARF. It should surprise no one that the hosts of the triennial Conference were the American Unitarian Association and the Universalist Church of America. (See Lookout, March, 1959.)

Indicative of the sort of philosophy often expressed to implement practical education towards greater liberalism in the future was the following comment by a Hindu, Dr. Kalidas Nag, from Calcutta University. "We Indians," he said, "sincerely believe that amidst wide diversity of opinions and practices there is a fundamental unity affirmed by the core of a common faith of mankind." Dr. Nag then urged the founding of an India-based university of comparative religion.

AN INSPIRING SUMMARY

The Congress concluded with a form of ritual to which no philosopher could take exception. *Newsweek* summarizes:

> In turn, a Christian, a Jew, a Hindu, a Buddhist, and a Moslem stepped to the pulpit of the first Unitarian Church in Chicago and read aloud from his own sacred book passages dwelling on a universal symbol, light. Then each touched a match to a single candle. When they were done, hundreds of delegates gathered in the church, had candles of their own lit from the glowing taper, and marched out into the dark.

The IARF *Digest* expands upon the significance attached by the delegates to this fitting closure of a Congress seeking its own "theosophical" inspiration:

> That service symbolised the deep aspiration of this congress, that the world religions may enlighten the world, the deep yearning of millions for real brotherhood and fellowship between men, above race, nationality and religious tradition; at the same time we are reminded of the perplexing and fundamental diversity of the great religions, their varying perspectives. Not an easy way of harmonising the great religious truths in the main religions lay before us, but the difficult way of learning to respect and tolerate other truths than those known to us, and to act together on behalf of this world and its needs.

> Thus as we blew out our candles, we knew that this had been only a very small beginning of a far bigger undertaking: the communion of the great religions for the sake of the world. Reviewing the congress, we knew that we had to understand much more of each other and that our common responsibilities had not been sufficiently defined, because we had not made clear enough the needs of this world. But we had been together, representatives of various faiths had been in our midst, we had heard them and appreciated them, and they had been glad to be with us. We had met and we were strengthened in our fellowship; this could be the beginning of other fruitful meetings.

Original Purpose of IARF

The brief "declaration" of the International Association—the only qualification for membership being this attitude of mind—reads as follows:

> *The purpose of the I.A.R.F. is*:
>
> to bring into closer union the historic liberal churches, the liberal elements in all churches, and isolated congregations and workers for religious freedom;
>
> to draw into the same fellowship free religious groups throughout the world which are in essential agreement with our ways of thinking;
>
> to open and maintain communications with free Christian groups in all lands who are striving to unite religion and liberty, and to increase fellowship and cooperation among them.

Now, apparently, the members of the IARF have outgrown whatever limitations are imposed by the word "Christian." It appears that each congress of the IARF witnesses an increasing devotion to theosophical principles in the form of a realization that *essential* religion is a matter of psychology more than a matter of doctrine. Such groups as the IARF undoubtedly contribute substantially to the future development of "one lip and one religion" for all humanity.

"The Cult of God Grows Obsolete"

It is interesting that Edmund Wilson has contributed an article with this title to the April *Unitarian Register.* For Mr. Wilson is very much an iconoclast so far as being exclusively Christian is concerned. That his article is featured in the *Register* further demonstrates the editorial catholicity of that courageous periodical.

Mr. Wilson proposes that a Christian compromise with "liberal principles" is not enough to satisfy the natural philosophical requirements of thinking men:

I am aware that it is not obligatory now—even, I am told, in the Episcopal church—literally to believe all this. It is permitted to accept some features or even the whole of the creed as true only in a "symbolic" sense. But this is surely to beg the question. If the Savior is but a symbol, why should we be asked to build churches and to take the communion in them?

The watered-down Christian doctrines—from liberal Episcopalianism to Unitarianism—have hardly more in common with genuine religion than has the "religion" of social service. They are phases in the struggle of modern man to get rid of his genuine religion, to liquidate the old cult of Jesus as a supernatural being.

CHRISTIAN REDEFINITIONS BY TILLICH

Time for March 16 surveys the accomplishments of Prof. Paul Tillich, of Harvard. As a theologian, Dr. Tillich has always sought "unified meaning" through comparative religious study, an approach combining the disciplines of philosophy, the inspiration of great religious traditions, and some profound insights of the psychotherapists. In its summary *Time* seems unwittingly to give a noticeable Theosophical cast to Professor Tillich's thought:

Faith, according to Tillich, is not belief in God but "ultimate concern." Hence an atheist is a believer, too, unless he is wholly indifferent to the ultimate questions. Doubt is an inevitable part of faith. Sin is not something one commits, but a state of "estrangement" from one's true self. "The importance of being a Christian is that we can stand the insight that it is of no importance," says Tillich; the religious man can "fearlessly look at the vanity of religion." Tillich can rejoice with Nietzsche that "God is dead"—the God of theism—and write of looking beyond him to "the God above God."

INDIA'S PRESIDENT ADDRESSES THEOSOPHISTS

The text of an address given by Dr. Rajendra Prasad at the Indraprastha Lodge, Delhi, on Jan. 3, is found in the *Theosophical Review* for March. Occasioned by the Double Diamond Jubilee celebrations, Dr. Prasad's address reveals an increasing awareness of Theosophy in the minds of many of India's distinguished leaders. For example:

I regard it as a great privilege to be associated with this function, which you are having in connection with the double diamond jubilee of the Theosophical Lodge here. To every one who is at all acquainted with your history, during the last 75 years or more, Theosophy connotes not only a system of thought and ideas, and a course of indi-

vidual training and practice, but also the great work even in the political and social fields which has been accomplished by all those who have been associated with the movement from the very beginning.

Although I have never formally belonged to any Theosophical Society or been a member of any of its Lodges, and although I have missed the great opportunity, which all those who have had that privilege have enjoyed, I must say that I have not a little been influenced by what I have heard, by what I have read, and by what I have seen. . . .

We have received our freedom now, but the problem of bringing about that kind of synthesis which is required between the material and the spiritual, between what we want and what we really need, between our physical and material requirements and our spiritual aspirations, is the kind of synthesis which we need and which movements like the Theosophical movement alone can bring us.

New Policy Initiated

From the April *Open Forum* (published by the American Civil Liberties Union of Southern California), we learn:

For the first time in the 40-year history of the ACLU, capital punishment has been regarded as an outright violation of the Bill of Rights.

The Southern California ACLU . . . last month listed the death penalty as an outright violation of the Eighth Amendment to the Constitution, prohibiting "cruel and unusual punishment."

The new ACLU policy statement, adapted by the Board of Directors . . . said, "Crime and punishment should be brought into line with modern scientific knowledge concerning the rehabilitation of criminals and human behavior."

In spite of a gradual increase in the ranks of those who oppose capital punishment, legislation against it is slow in coming. As we know, the California legislature failed to pass a bill opposing capital punishment; and (according to the New York *Post,* Jan. 27) both the New York and New Jersey legislatures listen "with scant interest" to arguments against the death penalty.

Moral Problem—Mental Disorder

The view of a group of Texas psychotherapists (as reported by Delos Smith in the Long Island *Daily Press,* March 11) on the nature of prejudice calls to mind Karen Horney's observation that every emotional disturbance is *at root* a moral problem. Mr. Smith summarizes:

Prejudice is considered a part of the problem of mental illness for several reasons. First, it is more than simply an attitude toward a single question. Instead, it is actually a mode of thought which may

affect judgment about any issue. Second, in addition to prejudgment without consideration of facts, there is also an inability to accept new facts or even to recognize them. Third, the intensity with which prejudicial attitudes are maintained results from deeply-rooted emotional forces. The power of such forces has been demonstrated in situations where personal security became secondary, and the risk of economic ruin, physical violence, or punishment for breaking the law was preferred to the alteration of an irrational attitude.

COMPONENTS OF PREJUDICE

Reminiscent, too, of other Theosophical statements is the following analysis, as stated by Mr. Smith:

> In their scientific taking apart of prejudice, they found that fear, guilt, and mental rigidity all help in forming and maintaining the prejudiced mind. Fear prevents that mind from seeing clearly; not seeing clearly, the mind isn't good at telling the difference between real threats and the threats it imagines.
>
> The concept of personal inadequacies is not acceptable, and fear of failure in self-management causes anxiety. Such fear is lessened by the rationalization that other persons, particularly those groups that are different in some way, are the inadequate ones. Their behavior is interpreted as threatening in order to make dislike of them a logical reaction. . . . All prejudicial attitudes are learned.

Thus, as Mr. Crosbie never wearied of pointing out, prejudice and its handmaiden, condemnation, enable the personality to mask self-righteousness—which in turn serves as a defense against a nagging sense of unworthiness.

ANCIENT MECHANICAL MODEL OF SOLAR SYSTEM

An item from the New York *Times* (Dec. 31, 1958) is of sufficient interest, we think, to note even at this late date—substantiating, as it does, the many statements made by H. P. Blavatsky regarding the knowledge of the ancients:

> A 2,000-year-old mechanical model of the solar system has been identified in a Greek museum . . . [by] Dr. Derek J. Price, of the Institute of Advanced Studies at Princeton, N.J.
>
> The relic was brought up from the depths of the Mediterranean by sponge fishermen on Easter Day, 1900. But it remained an object of curiosity in the Greek National Museum in Athens until it was identified by Dr. Price.
>
> It is a highly precise mechanical model of the earth, sun, moon and planets, fashioned by some unknown craftsman about 65 B.C. An

intricate set of gears, made to be turned by means of a small crank, keeps every heavenly body in proper position.

Mote in Both Eyes

Y. T. Fadeyev, a Soviet scientist, pokes fun at religionists who asserted that flight into outer space could never take place because it was "against the will of God," and who have now, faced with evidence to the contrary, come up with the explanation that the "Divine Will has decided" differently. (New York *Times,* Jan. 23.) "If the All-Highest overlooked something in the beginning," he suggests, it shows "He is not fitted with absolute wisdom and knowledge."

Dr. Fadeyev's reply to the contention of churchmen that "the world of the beyond and the spirits inhabiting it are disembodied and nonmaterial, and that therefore they cannot be seen or sensed by human beings," strikes us as a comparable masterpiece of illogic:

> But human beings use satellites and rockets to study phenomena, the greater part of which we cannot perceive with our sensory organs, such as cosmic rays, x-rays emitted by the sun, or magnetic fields. If supernatural beings really existed they would long since have been detected by powerful means of scientific research.
>
> The fact that satellites and rockets have not detected the All-Highest, angels and so on, bears testimony against religious convictions, and strengthens disbelief in God.

"The Power of Prayer on Plants"

Under this pious title Doubleday has published a book by Rev. Franklin Loehr, a Presbyterian minister associated with the Religious Research Foundation in Los Angeles. Reviewing the book, the Los Angeles *Times* for April 11 states that in 1952, Mr. Loehr, a trained chemist, learned that Dr. Rhine of Duke University was testing the effect of prayer (thought?) on plants, and decided to undertake a similar experiment. During a period of three years, 700 experiments were conducted, involving 150 persons and 27,000 seeds. An additional two years were devoted to analyzing results. Plants were found to grow when "prayed" over, to be retarded if cursed. *Time* Magazine for April 13 summarized the experiments:

> A ten-inch, circular cake pan filled with earth was spun, and divided by a piece of lath. On each side of the barrier 23 kernels of corn were planted, and the pan was spun again to select the side to which "positive prayer" should be addressed. For eight days, prayer for

> growth was given to that side, prayer against growth to the other. Result: "Sixteen sturdy little seedlings greeted us on the positive side. On the negative side there was but one." Against that stubborn seedling the experimenters directed "several brief 'bursts' of negation—strong mental commands to grow no more . . . and it grew no more. The top of it darkened and withered and it remained in the stunted, non-growing condition. No more seedlings appeared on the negated side, though we held the experiment open for 20 days before digging, photographing and measuring each seed. Later one of the mathematicians on Dr. Rhine's staff . . . did a quick computation of the probability factor of this experiment. It came out over 2,000,000 to one."

A Sort of Black Mass?

Mr. Loehr discovered that some people were better at this business of "praying" than others. One woman scored slightly lower than average in praying her seedlings up, but was most shaken by her success in negative prayer. How does one pray negatively? One experimenter resorted to calling her seedlings Communists. "To her," commented Mr. Loehr, "that is an epithet of disdain, scorn and active dislike. Those poor seeds seemed to twist and writhe under the negative power showered on them."

Qualitative or Quantitative?

"Our research has shown," Mr. Loehr continues, "that prayer can make a difference in the speed of seed germination and in the rate and vigor of plant growth. This in turn demonstrates two things: (1) that prayer is fact, and (2) that scientific laboratory research can be done in basic religious fields." He called his investigations "a qualitative analysis of the power of prayer," proving that "prayer has mental, emotional, psychical and spiritual power."

We might question such use of the word "prayer," for as popularly understood prayer is an appeal to some supernatural agency for material or spiritual benefits, and certainly in these experiments man himself was the chief producing factor. What Mr. Loehr seems to have shown, if these reports can be relied upon, is the power of man's *thoughts* and *feelings*. Now if thought can thus affect vegetation, can it not similarly affect human beings? When shown "disdain, scorn and active dislike" do not people also "twist and writhe under the negative power showered on them," and blossom forth when beamed upon with good will and encouragement?

Indians Practice Thought Control

Such considerations bring to attention an item under the foregoing title (New York *Times,* Dec. 11, 1955). Edward P. Dozier of Northwestern University, at a meeting of the American Anthropological Association presented a paper entitled "The Values and Moral Concepts of the Rio Grande Pueblo Indians." (Dr. Dozier is an American Indian who grew up in the Santa Clara Pueblo in New Mexico.) The *Times* states the philosophy basic to these moral concepts:

> When a man does wrong, or thinks wrong thoughts, the Pueblo Indians of the Rio Grande believe that the whole tribe is menaced. The Pueblos hold that all things, natural and supernatural, are in a state of balance. Man alone can upset the balance. To check him the tribe must work as a whole. Unless this is done, illness, prolonged drought, famine or other misfortune may ensue. In fact, one man may upset the cosmic balance by ill-feeling toward others or even by disliking or perceiving ugliness in some aspect of the universe.

The philosophy of Theosophy substantially assists in comprehending the scientific rationale behind this most intuitive perception of the Pueblos. One of the Aphorisms on Karma summarizes the theosophical view:

> Karma operates to produce cataclysms of nature by concatenation through the mental and astral planes of being. A cataclysm may be traced to an immediate physical cause such as internal fire and atmospheric disturbance, but these have been brought on by the disturbance created through the dynamic power of human thought.

A Happy State of Mind?

This practice of the Indians, however, does not always lead to wholesome results, according to Dr. Dozier:

> Whereas the European-American code holds a man responsible for his transgressions, the Rio Grande Pueblo moral code is "group centered." The individual who commits a transgression of the moral code jeopardizes the well-being of his whole village, so that his is a heavy responsibility, and his feeling of guilt enormous.
>
> Since an individual's misbehavior brings misfortune not only to himself but to the group as a whole, all are suspect until the guilty one is discovered. . . . When there are epidemics, crop failures and droughts Rio Grande Pueblo villages are anxiety ridden. Village members are closely watched to discover the culprit or "witch."
>
> Gossip and accusations of witchcraft are rampant. The villager who cannot account for curious or deviant behavior is in a difficult situation.

> Every Pueblo examines his thoughts and attitudes to assure himself that he is in a "happy state of mind." If he is satisfied with his own actions and his state of mind, but misfortunes and illness persist, he proceeds to blame someone else.

Such peering about at the actions of others would appear to be a far from "happy" state of mind, and sufficient cause for further misfortune, just as experimentation with the destructive power of "prayer" becomes a sort of play with poison. It seems important, then, to appreciate that both collective and individual views of Karma may have their roots in the thinking and feeling of prior lives, as well as in this one; and also that the forces of nature may often be the impersonal precipitating agent for Karmic effects. Hence the shortsightedness of always seeking in the immediate present for the "power" to enforce our will—even on plants—or to allow ourselves to blame others for our miseries.

EXPERIMENT IN REHABILITATION

A dispatch from London in the New York *Herald Tribune,* Oct. 28, 1958, states:

> The British Prison Commission today decided to send selected long-term convicts, including some with life sentences, into the outside world to work at civilian jobs and spend week-ends with their families under a revolutionary rehabilitation program.
>
> The convicts, all with good-conduct records, will be outfitted with civilian clothes. Special hostels will be established close to six main British penitentiaries to house the chosen convicts.
>
> The object is to restore a prisoner's self-confidence and to ease his re-entry into civilian life. Only prisoners with spotless prison records serving terms of four years or longer will be eligible. The released prisoners will be allowed to keep $2.80 of their weekly earnings for pocket money. The rest will be placed in savings accounts for them until they are freed or paroled.

This experiment is in line with the view of certain American psychologists and penologists that the emotional needs of convicted "criminals" should be considered more realistically than customary penal methods allow. Theosophists, viewing man as a potential of divine, as well as of "devilish," forces, and having "faith in the ultimate worthwhileness of human existence," will presumably applaud the Prison Commission's action.

THE UNITED LODGE OF THEOSOPHISTS

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The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

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"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

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